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LIAO TI PAGODA—COMPLETED 1055 A.D.

"It is said that all the trees on Chia Shan were cut down to provide fuel to burn the bricks for the pagoda."

[frontispiece]

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expected, the teachers, in general, came from the larger and wealthier families. The median family had 10 members and some 50 mu of land worth about $5,000. Only one family had no land, while 82 per cent of the families had at least 20 mu. Fourteen per cent had 100 mu or more. For 18 per cent of the families the value of the family land was less than $2,000. For 10 per cent it was $10,000 or more.

Fifty-nine of the 71 married teachers reported that they had a total of 61 boys and 51 girls. Seven reported no children. Seventy-six per cent of those reporting had not more than two children. However, as 74 per cent of the teachers were under 30 years of age and 85 per cent under 40 years of age, their families probably were still incomplete.

All but two of the 63 village schools were housed in buildings owned by the village. In four villages the school buildings were also used for the office for village affairs.

The school buildings had an average of some seven chien for class rooms, offices, storage; 11 had less than five chien. Only five schools had more than 15 chien. They undoubtedly were the four schools with higher primary departments and probably one of the two schools for both boys and girls. Fifty-four per cent of the school buildings had from five to nine chien. This probably was adequate space as 52 of the schools had only one teacher.

The schools generally operated on a six day week. All of the schools closed for the New Year holidays, most of them for a full month. Some had even more than a month so that the pupils would be free to help with the preparation for the New Year and also have the full first month. Some had only about three weeks and began soon after the Feast of Lanterns on the 15th of the First Month.

All but one of the schools had vacation at the time of the spring wheat harvest. The date depended upon the season. For most of the schools that vacation period was about half a month. A few had as much as a month while a few others had less than ten days.

The schools that had a spring vacation also had vacation at the time of the fall harvest. Its dates also depended upon the season. Most of the schools were closed for a month or a month and a half. One school, however, reported its vacation as less than 20 days. Another had two months.

One village, Chai Ch'eng, closed its schools for a summer vacation. It probably was the one school that did not have the harvest time vaca-

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Two studies were made of the temples. The first and more complete study was made in 1928 of the temples in the 62 villages of the Experimental District. A more general study of the entire hsien was made in 1930. There were 855 temples in the 453 villages and market towns of the hsien, an average of 1.9 temples per village. Tinghsien city had 22 temples. For the Experimental District, the figure was 104 temples, an average of 1.7 temples per village. Some villages had no temples. Others had as many as 11. In the Experimental District 31, or one-half of the villages, had no temples; eight had only one temple. Eleven villages, 18 per cent, had more than three temples, but only four villages, 6 per cent, had more than five temples.

There were three Mohammedan mosques in the hsien, two in the villages and one in the city.

The Catholics had a large city church, six village churches, and 36 other places of meeting, the Protestants a city church, 14 village congregations, but no village churches.

The list of the principal gods in the temples showed that there were four kinds or groups of temples, Buddhist, Taoist, Official, and Individual.

The outstanding deities of the different cults are, of course, quite clear. The various Buddhas and Bodhisattvas, and Kuan Yin, the goddess of mercy, are unmistakably Buddhist. Yü Huang, the San Ching, the San Kuan, Chen Wu, Erh Lang, Lao Tzu, and the Stellar Deities are the chief Taoist gods. The Niang Niangs, a group of some nine goddesses, are included in this group even though their origin is probably pre-Taoist and may trace back to a very early goddess of fecundity. National heroes who have gradually been deified and given a place in the Official temples are Confucius; China's three mythical emperors, Fu Hsi, Shen Nung, and Huang Ti; the three heroes of San Kuo times, Kuan Yü, Liu Pei, and Chang Fei; and Yüeh Fei, a Sung dynasty warrior. Besides these heroes the Official list includes the Ch'eng Huang and the T'u Ti, the gods of the particular locality. Ch'eng Huang, the protector of the city, had the same rank in the spirit world as the local official had in the temporal world. The T'u Ti is the local constable. The dragons are included in the official list as they controlled the rain, and it was part of the officials' duty to offer prayers for propitious weather.

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776 779 manifestations of Kuan Yin, the Buddhist Goddess of Mercy. In some temples she was known as the Nan Hai Ta Shih, South Sea Grand Goddess, in others as Lao Mu, old mother.

Three quarters of the individual cult temples were dedicated to the king of the horses or the king of the insects. The Huo Shen, fire god, did not have any temple in Ting Hsien, but was one of the secondary gods in some of the other temples.

346 In size the temples varied from one to 30 chien. There were 1,397 chien in the 855 temples, or an average of 1.6 chien per temple. For the Experimental District, 83 per cent of the temples had only one chien. Eleven per cent had three chien and only 3 per cent had more than three.

Three was the average number of temple chien per village for the entire hsien. For the six Districts the averages ranged from 2.2 in the 4th District to 3.4 in the 6th District. In the Experimental District the average was 2.8 chien per village. It has been difficult to find any reason for this difference in the averages. A difference in wealth might account for it, but the cost of erecting a one-chien temple was relatively small. The religious beliefs of the past may have made a deeper and more lasting impression on those living in the northern part of the hsien so that they built more and larger temples, or they may have been more conservative and so have preserved more of their temples. In the 4th District, there were many more villages where some of the people had been willing to accept the newer ideas presented by Christianity.

794 The operating expenses of a temple ordinarily were very small. Except for special services and occasional repairs only a few dollars a year would be needed for incense and paper money. Very few of the temples had any priest connected with them, so the support of a priest was seldom an item in the temple budget. One or more of the villagers was appointed to look after the temple and light the incense in front of the altar.

793 There were 24 Buddhist and 15 Taoist priests in Ting Hsien. Eight of the Buddhists and seven of the Taoists lived in the city. The others were in the 1st, 3rd, and 5th Districts. Twelve of the 15 Taoist priests were married. They belonged to a class that did not take the vow of celibacy.

Many of the priests were paid only when they took part in some special service, such as those held during a temple fair; during the temples'

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782 selves were driven south of Ting Hsien. There was looting when the Fengtien forces left Ting Hsien, and more when they returned and recaptured the area after fighting inside the city walls. This is said to be one of the worst times in Ting Hsien in recent years. After they had one experience with the looting of the Fengtien troops, it is not to be wondered at that the people turned to their gods for protection against a repetition of that experience. The year 1928 was not included in the period of our study of special religious expenditure, so we have no report concerning special services that may have been held because of the fighting and looting of that year.

Three villages spent $440 praying for protection from sickness, an average of $147 per village. One village reported spending $600 during five years for services seeking protection from hail. This total probably included a large amount spent for some special item such as the renovation of the temple. Perhaps an annual service was held in anticipation of possible damage. Hail damaged the crops in both 1923 and 1926.

There was damage from floods every year from 1922 to 1926, but only one village in the Experimental District reported holding special services to ask for divine protection from that sort of damage. The expenditure was only $70, so probably only one, or not more than two, services were held during the five years.

The largest average expenditure was made in connection with reappearances of the gods. Three villages reported a total expenditure of $1,150, or an average of $385 per village, for such services. This amount probably included some expenditure for the renovation of the temples as well as the cost of the celebration services.

During the 12 years from 1915 to 1926, the record of calamities shows seven years with flood, three with drought, five with hail, seven with locusts, three with sickness, cholera or plague, one with frost, and three with looting.

511 The families in our budget study (see Chapter V) spent an average of 75 cents when they went to the temple fair, but most of that was for entertainment rather than for any religious items. Their expenditure for religion averaged 70 cents for the year, most of it for paper money and incense.

346 178 771 871 One wishes the records were available to show what special events or particular influences were connected with the erection of the various temples and what were the special periods of temple building and re-

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building. We know that the history of some temples goes back to Ming, Yuan, and even Sung times, but, for the present at least, the other questions cannot be answered for Ting Hsien. In order to determine how much of a change there had been in recent years, the village elders of the Experimental District were asked what temples they had in their villages, what temples they used to have, and when any discontinued temples had been given up. The comparison of the two lists showed a tremendous decrease. The fifty years from 1882 to 1932 were a period of temple destruction rather than of temple building or rebuilding. Increasing contacts with the outside world, modern education, and many other influences had apparently weakened the hold of the gods on the people, and through the years a large proportion of the temples had been given up, converted to other uses, sold, or torn down.

Before 1882 there were 435 temples in the 62 villages of the Experimental District, but in 1928 the number was only 104. Three hundred and thirty-one temples, 76 per cent of the original list, had been given up. Before 1899 only two temples were reported as being discontinued, one in 1882 and one in 1889. From 1899 through 1917 there were only two years when at least one temple was not given up. Those years were 1901 and 1903. Between 1917 and 1928 only two were discontinued, one in 1926 and one in 1928. Eighty-two per cent of the discontinued temples were given up during three years, 1900, 1914, and 1915. Twenty-seven were destroyed in 1900, Boxer year, largely as a result of the foreign troops coming to Ting Hsien after the capture of Peking. Two hundred were discontinued in 1914 and another 45 were given up in 1915. The influence of the Revolution and of the magistrate Sun Fa Hsü seems to have been responsible for this big decrease. Taking office in May, 1914, Sun came to Ting Hsien with the idea of getting rid of many of the old customs and promoting modern education throughout the entire hsien. He put pressure on the village elders to get them to give up the temples and to open schools. This program was opposed by many of the villages. In one part of the hsien some 10,000 people joined the Catholic church hoping that thereby they might avoid the additional taxes that would be necessary to provide for the school budget. In this they were unsuccessful. Magistrate Sun was in office less than two and a half years, but during that time 68 per cent of the existing temples were discontinued. Forty-eight per cent of the schools of the Experi-

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mental District were opened during the five years from 1912 to 1916, practically all of them during the last two years of that period.

As money was not readily available for the erection of any considerable number of school buildings, the elders of not a few villages were willing to accept the suggestion of the magistrate that they turn some of the available and relatively little used temples into school rooms. Most of them had been built by popular subscription, so it was not difficult to turn them over to other uses if the village elders could be persuaded that the new uses were a public benefit. It is rather surprising, however, to find that even as early as 1914 the old beliefs had been so undermined that the people were able to see so many temples given up without too much fear of the wrath of the gods.

The rent of land that had been given to some of the temples was, in several cases at least, transferred from the temple to the village school as the popularity of the temple waned and the village was required to expand its educational program.

If the change in the number of temples in the Experimental District can be taken as typical of the entire hsien, there used to be some 3,575 temples in the 453 villages and some 2,000 of these were given up during 1914 and 1915 while Sun Fa-hsü was in office. This seems to be an almost impossible number, but there does not seem to be any reason why a larger proportion should be given up in the Experimental District than in the rest of the hsien. Even if the temples discontinued during those years were only one-half the estimated number, it still would show that new ideas brought in by the Revolution of 1911 and by Magistrate Sun had a tremendous influence on the external expression of the religious life of the hsien. As only two temples were given up between 1917 and 1928, the wave of anti-religious feeling that started as anti-Christian about 1921, but gradually became anti-all-religion as it reached its height in 1927–1928, seems to have had but little influence on the religious life of Ting Hsien. The movement centered in South and Central China and in the cities and, as far as we can see, did not greatly affect the rural areas of North China.

The 1882 list of temples in the Experimental District shows that all but one of the villages had one or more temples. The single exception was a village in which, in 1928, 72 per cent of the families were Mohammedans. Thirty-six per cent of the villages had from one to five temples, 48 per cent from six to 10, and 15 per cent had more than 10

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temples. Only one village had more than 17. For it the number was 22. The average was seven temples per village.

On the 1928 list 50 per cent of the Experimental District villages had no temples and only 6.4 per cent instead of 63 per cent had more than five temples. The maximum was 11. The average for all the villages was 1.7 or 3.4 for the villages that had temples.

While 30 villages had given up all their temples, seven still had the same number. One wishes it were possible to determine what were the differences in belief, experience, and contact with new ideas that led one village with 22 temples and another with 17 to give up all of them and one with 17 and another with 15 temples to discontinue all but one each while one village with 12 temples kept all but one and one village with seven temples and another with eight gave up none.

If we assume that the number of families in each village remained constant from 1882 to 1928, one village had, in 1882, one temple for every four families and there were six villages where there were less than 10 families per temple. In two of these six villages the number was still under 10 in 1928. In 1882 40 per cent of the villages had less than 20 families and 92 per cent had less than 50 families per temple. The maximum was 90, the average 24. In 1928 only 8 per cent of the villages had less than 20 families per temple. In only 13 per cent, instead of 92 per cent, was the number less than 50 families per temple. In six villages it was over 100 and in two it was over 345. The maximum was 362. One-half the villages had no temples. For the 62 villages the average number of families per temple was 100 or 10 more than the earlier maximum. For the entire hsien the 1930 average was 78 families per temple.

The village elders reported the 1928 use of 135, 41 per cent, of the discontinued temples. Fifty-seven were used for school buildings; another 25 were being used for other public purposes, such as village offices and public storehouses; 47 had been sold to private owners and probably had been torn down for the material in them; two were being rented out, the rent going to the public funds of the village; three had been torn down and the land added to the village public land; one had been turned over to some monks and was used by them as their residence.

More than a proportionate number of the larger temples were given up, possibly because they would provide better school accommodations,

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perhaps because of the cost involved in repairing them if they had fallen into disrepair. In 1928 83 per cent of the Experimental District temples had only one chien and only 3 per cent had more than three chien. In the 1882 list the corresponding figures were 70 per cent and 9 per cent. According to the earlier list the average number of temple chien per village was 15. In 1928 it was 2.8.

In 396 temples of the earlier list the gods were represented by images, in 31 by pictures painted on the walls. There were 2,157 images in the 396 temples, an average for the temples with images of 5.4. One-half of the temples had three images and another 14 per cent had only one image. Forty-eight temples, 12 per cent, had 10 or more images. The maximum was 116. Of these 48 larger temples, only six were maintained in 1928.

In 1928 there were 78 temples with images and 26 with pictures. The number of images was 404 or an average of 5.2. This was only slightly lower than the 1882 average. There was not more difference because one temple with 116 images was included in both lists. If that temple is omitted, the 1928 average was 3.7 images per temple. One would naturally expect a low average as 83 per cent of the temples on the 1928 list had only one chien and on a single altar there is hardly room for more than one large image or three smaller ones.

A comparison of the 1928 and 1882 lists shows that while 76 per cent of all the temples had been given up, 85 per cent of those with five or more images had been discontinued, 91 per cent of those with 15 or more, and 94 per cent of those with 20 or more images.

Because there are some 18 different names of Buddhist temples on the earlier list, but only five on the 1928 list, our first impression was that the non-Buddhist gods had the stronger hold on the people and that a larger proportion of the Buddhist temples had been given up than was true of the other groups. Further analysis of the figures showed that the opposite was true. The Taoist, Official, and Individual groups lost from 75 to 78 per cent of their temples but only 70 per cent of the Buddhist temples were discontinued. The difference is not large, but it would seem to suggest that the Buddhist gods or more especially Kuan Yin, to whom in her various manifestations some 91 per cent of the Buddhist temples are dedicated, had a stronger hold on the hearts of the people than most of the other gods.

Two-thirds of the temples dedicated to Kuan Yin had been given up

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but of the more popular deities, those with four or more temples, she was the only one that, in 1928, had more than 30 per cent of the number in 1882. Yü Huang, the Pearly Emperor, had only one left out of 22, a 95 per cent loss. The decrease in the temples dedicated to the other female deities was 77 per cent or just about the average loss. For all of the goddesses together, the decrease was 70 per cent. Their temples were 21 per cent of the earlier list but were 27 per cent of the 1928 list.

Some new temples were built after 1928 and others were renovated. We have not attempted a study of the reasons for this activity, but it seems to indicate that some of the people were turning again to the old gods. Considering the events of the years immediately following 1925, this is hardly surprising. Chinese armies marched through and occupied the district. There was fighting, bombing from airplanes, looting, heavier taxes, and extraordinary demands for money, supplies, and men. Unable to get help and protection from the forces of this world, it is not surprising that some of the people came to feel that their only hope was in the forces of the spirit world and that their help should be sought through special services, the rebuilding of temples fallen into disrepair, and the erection of new shrines.

Soon after the uniting of the country in 1928 the Nationalist government issued a decree concerning the temples. Those dedicated to the sages and worthies of preceding ages were to be kept up. This list included the three mythical emperors, Fu Hsi, Shen Nung, Huang Ti, Lei Ts'u (who first reared silk worms), Ts'ang Chieh (the inventor of writing), Hou Chi (the Harvest Patron), Emperor Yü, Confucius, Mencius, Kung Shu Pan, Kuan Yü, and Yueh Fei. The temples and churches of the religious sect teaching theism with a pure and right intention were to be continued. These included the followers of Sakyamuni and Lao Tzu, Mohammedanism and Christianity.

The temples to be suppressed were those in which purely legendary personages were worshiped with no practical utility. These included the temples of the stellar spirits, the sun, the moo: , etc., of Huo Shen the fire god, of K'uei Hsing the god of literature, of Wen Ch'ang (the cult of the battleflag), of the genii of the mountains, rivers, and earth, of the five holy peaks, the four rivers, the river spirits, the Dragon Kings, the Ministry of Thunder, of T'ai Shan, Tung Yueh, Ch'eng Huang, and T'u Ti; also the temples offending against public morality by playing on the credulity of people for gain, the temples of Chang

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Hsien, Sung Tzu, Niang Niang, Ts'ai Shen, Erh Lang, Sun Hou Tzu the monkey god, Wen Shen, Hsüan T'an the god of riches, Shih Ch'ien, and Hu Hsien the fox spirit.

The decree marked for suppression a large part of the Ting Hsien temples, but, up to 1935, there seems to have been no serious effort to enforce it in North China. It seemed then that, lacking governmental pressure, the number of temples would probably diminish very gradually, that as the less popular temples fell into disrepair they would be given up, but that the belief in the more popular deities was so widespread and so deeply imbedded in the life of the people that it would continue for a long time. What influence the war with Japan and the Japanese occupation had on the religious life of Ting Hsien is unknown.

Freedom of religion is part of the constitution of the new Central People's Government, but it is reported that when the Communists were in control of parts of Kiangsi province they destroyed all the temples and shrines in the area. How many temples will survive in Ting Hsien?

Temple Fairs

Fairs held to honor the gods and to present them with incense, feasts, and entertainment combined religious worship, amusement, recreation, business, and sociability. They were the largest public activities associated with any of the temples. Thousands of people came from neighboring villages and even farther afield and there was great activity during the three, four, or more days of the fair. Free theatrical performances were regularly part of the program and were very popular.

Many of the fairs have a long history but we also found that new ones were being organized at the time of our study.

While the fairs usually were held to honor one of the more popular gods and worship was regularly part of the program, in at least one town there were two annual fairs that had no religious connection.

Not every temple or every village or even every market village had a fair. The city, two of its three suburbs, and 35 of the 453 towns and villages held fairs. How they were distributed throughout the hsien is shown on the hsien map on page 5. The map also shows the month when the fairs were held. Fifty was the total number reported. Six fairs were listed in the city, four in one town, three in another, and two in

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797 its work on the villages of the Experimental District, the church groups had seven Mass Education schools of their own. The report showed approximately 75 per cent literacy in the Christian families. In an effort to start a home industry that would enable the women to add a little to the family income, some of the church groups had classes in knitting.

The Salvation Army first came to Ting Hsien in 1918. It had a meeting hall on the main north street of the city, sub-headquarters, with Chinese officers in charge, in two towns and one village, and centers in eight villages, where work was carried on by the officers from the nearby headquarters. There was one foreign officer living in the city. He reported, in 1930, a membership of 500 in all the different centers, with 268 of these in the city. Besides these there were a number of inquirers not yet admitted to membership. Plans had been prepared for the building of a hospital in the west suburb.

TABLE 111. TEMPLES, 1930

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Wu Tao Miao	157	Ho Shen Miao	5	Mu T'a Szu	1
Kuan Ti Miao	123	K'ung Tzu Miao	5	Pa En Szu	1
Lao Mu Miao	102	T'ai Kung Miao	5	Pai T'a Szu	1
Nan Hai Ta Shih Miao	80	Ch'uan Shen Miao	4	Pei Tou Miao	1
San Kuan Miao	48	San Huang Miao	4	San Ch'ing Kuan	1
Nai Nai Miao	45	Yueh Wang Miao	4	Szu Chieh Miao	1
Chen Wu Miao	41	Ch'eng Huang Miao	3	Ta Wang Miao	1
Lung Wang Miao	32	Ch'i Shen Miao	3	T'ien Ch'i Miao	1
Yü Huang Miao	22	Hsien Ku Miao	3	T'ien T'ai Szu	1
Ma Wang Miao	21	Fo Szu	2	T'ien Ti Miao	1
Ch'ung Wang Miao	20	Fo Yeh Szu	2	Ts'ang Ku Miao	1
Yao Wang Miao	14	Hu Hsien Miao	2	Ts'ang Shan Yüan	1
Kuan Yin Miao	13	Kuan Yüeh Miao	2	Tz'u Yün Szu	1
San I Miao	13	T'ien Hsien Sheng Mu Miao	2	Wen Shen Miao	1
Ta Szu	13	Chiu Shen Miao	1	Wu Chiang Miao	1
Lung Mu Miao	12	Fo Tsu Szu	1	Wu Ling Miao	1
P'u Sa Miao	9	Han Tsu Miao	1	Yen Wang Miao	1
Erh Lang Miao	7	Hsien Hsing Szu	1	Yü Wang Miao	1
T'u Ti Miao	7	Kao Ke Miao	1	Total	855
Lao Chün Miao	6	Mi Le An	1		

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TABLE 112. TEMPLES IN EXPERIMENTAL DISTRICT VILLAGES BEFORE 1882 AND IN 1928

	Before 1882	*1928*
Wu Tao Miao	68	17
Lao Mu Miao	54	19
Kuan Ti Miao	40	10
Chen Wu Miao	37	11
San Kuan Miao	32	9
Nai Nai Miao	22	5
Yü Huang Miao	22	1
Lung Wang Miao	21	4
Yao Wang Miao	18	5
Ma Wang Miao	17	3
Ch'ung Wang Miao	9	1
Kuan Yin Miao	7	2
Erh Lang Miao	6	1
T'ai Kung Miao	4	1
T'u Ti Miao	4	1
San Huang Miao	3	1
Ho Shen Miao	2	1
Wu Sheng Lao Mu Miao	2	1
Ch'eng Huang Miao	1	1
Ch'i T'ien Ta Sheng Miao	1	1
Chou Kung Miao	1	1
Fo Yeh Miao	1	1
Han Tsu Miao	1	1
Li Ching Miao	1	1
Lo Han Miao	1	1
Lung Mu Miao	1	1
San Ch'ing Kuan	1	1
Ts'ai Shen Miao	1	1
Wen Miao	1	1

All Given Up by 1928

Ta Szu	12
San I Miao	5
Ch'i Shen Miao	3
Wu Lung Sheng Mu Miao	3
Ch'ung Ning Szu	2
Fo Kuang Szu	2
Wen Shen Miao	2
Yung Ning Szu	2
An Le Szu	1
Ching Yeh Szu	1
Feng Huang Szu	1
Fu Ch'ang Szu	1
Hsiao Szu	1
Hsing Fu Szu	1
Hsing Yuan Szu	1
Hung Men Szu	1
K'ai Ming Szu	1
Lao Chang Miao	1
Lao Chün Miao	1
Liu Hsiu Miao	1
Lung Ch'üan Szu	1
Mi Le Szu	1
Ni Ku An	1
Pa Ch'a Miao	1
Pai Ma Szu	1
Pei Yüeh Miao	1
Ta Fo Szu	1
Ti Tsang An	1
T'ien Chen Szu	1
T'ien Hsien Ling Mu Miao	1
Ts'ang Ku Miao	1
Tso Fo Szu	1
Wu Shen Miao	1

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712 361 had supporting bastions on both the inside and the outside. Those inside were some 16 feet long. The longest of the outside ones that we measured was 38 feet long.

The wall was pierced by four gates, one on each side of the city. At the east and south gates the wall was 36 feet high, 67 to 70 feet thick at the bottom, and 21 feet thick on top.

In the past the wall was fully faced with brick, both inside and out, and the top was lined with crenelations. Later many of the crenelations had fallen off and on at least two occasions bricks were taken from the wall and used as foundation material for roads. In some places along the wall, sand and dust had been piled so high by the wind that it was easily possible to climb up to the top of the wall.

During the reign of the Ming Emperor Yung Lo outer or enceinte walls were added to the gates. At the south gate there was a double outer wall so that it was necessary to go through three gates to get outside the wall. At the east gate the walls were so arranged that it was necessary to go through four gates. At the west gate the outer walls had been cut through so that the improved road from the station could go directly into the main gate. The doors were still in place in most of the gates, but they were not being used. Above each of the four gates there was a big gatehouse. The hsien history states that all four of them were repaired in 1616. Three were repaired by K'ang Hsi, two by Chia Ch'ing in 1810, and two during the reign of Tao Kuang.

The K'ang Hsi history also speaks of a moat around the wall, 100 feet wide and 20 feet deep. In 1729 water from the city moat was used to irrigate 800 mu of land. When the T'ang river shifted its bed in 1775 it ran through the city moat to the Meng Liang river, but another change in the river's bed in 1801 took the water supply from the moat, leaving it dry except during the heavy summer rains.

Liao Ti Pagoda

346 According to one report the Sung Emperor Chen Tsung, in 1001, ordered the monk Hui Neng to build the pagoda to commemorate his bringing a set of the Buddhist scriptures to Ting Hsien. Another report says the pagoda was begun in 1004 after a battle with the Khitans at the T'ang river. The building of the pagoda was completed in 1055. It had 11 stories, was 260 feet high and 260 feet around the base. It was built of brick throughout. It took so many bricks that it was said that

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all the trees of Chia Shan were cut down to provide enough fuel to burn the bricks for the Ting Hsien pagoda.

In the sixth month of 1884 a large section of the outside wall of the pagoda fell down, so that it was no longer possible to go to the top. During the civil war of 1931 the base of the pagoda was used for the storage of ammunition.

Spring Garden

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The Spring Garden in the city was said to date back at least to the Sung dynasty. An old stone monument tells of its being a place of great beauty. It included some 20 acres and was surrounded by high walls. Later on the garden was occupied and destroyed by soldiers. The land was then appropriated by the influential people of the city. The land was recovered and the present garden established by the magistrate in 1586. A temple dedicated to Han Wei-kung and Su Tung-p'o, the Snow Wave Stone and Study, and the Emperors' Character Arbor were features of the garden.

Su Tung-p'o's original Snow Wave Study was behind the Confucian Temple in the grounds of the present Girls' Normal School. The ash trees in the courtyard were said to have been planted by Su. Near his study he set up a Snow Wave Stone. It was lost after he left Ting Hsien in 1094 but was rediscovered in 1587 and in 1702 was moved to its present site in the Spring Garden. With it there is another Snow Wave Stone that came from Chao Chou and a stone on which has been carved some of Su Tung-p'o's poetry. A building erected in 1702 near the Snow Wave Stone was given the name of Later Snow Wave Study to commemorate Su Tung-p'o's earlier study.

Han Wei-kung, who was venerated in the same temple with Su Tung-p'o, was magistrate in Ting Hsien before Su. He later became a famous general and a civil and military governor. He was specially remembered for the relief program that he instigated in 1048 for the flood sufferers of Ting Hsien. Prior to 1702 Su and Han had separate temples, but when extra space was needed to house the retinue of the Emperor K'ang Hsi, who stopped in Tinghsien and stayed in the Spring Garden, the two temples were requisitioned for Imperial use. A third temple was then dedicated to the joint worship of the two heroes.

In the Emperors' Character Arbor were several stone monuments on

3:Chao E-5 (1939-1941)1948 AF12 North China AF12

problems have been analyzed. The villagers certainly have many more problems in their life, but it is assumed that a study of these activities would sufficiently show the relative importance of the various cooperative units in the solution of their problems. It should be further added that the villagers may or may not know of the existence or the nature of their problems. Their activities may thus be intended or unintended, purposive or random, and their institutions and associations may be enacted or cresive, contractual or customary.

It may be clear by now that the family is not the only unit of social cooperation in this village, but rather it is the core in the midst of many other units. In the solution of the problems of hunger and sex, the home is the center of activities, and members of the family or family-household work together in a division of labor and cooperation.

Social order is maintained by both law and custom. In either case, the family-household acts as a center to link together all activities into a system. The household is the basic point of reference. The family is the unit of responsibility. While village folks are afraid of getting mixed with politics, there seems to be no sure way for them to escape. The principle of inaction may be good to follow when life goes on smoothly, but obviously this is impossible. Their own problems together with external forces have broken up the family wall. A form of cooperation larger than the family has to work itself out.

So is worship a family matter, but the construction of a temple and its management and up-keep require a unit of cooperation larger than the family. Even a unit as large as a village may not be sufficient. The temple is now more than a place of worship. The school is here. The store is here. These two additional functions will continue to keep the temple buildings in good shape. But no single family can keep all these institutions functioning.

The field of social communication has not only shown that the family as a unit is insufficient to meet the needs of free association of its members. It also indicates that the village is not a very strongly integrated whole. Internally, it falls into many associations, formal or informal.

But externally, forces such as marriage, economic exchange, political organization and the process of urbanization in general have broken down the village wall. P'ing-chiao-tsun is certainly not a self-

100 was steadily maintained. 797

About 1925 a new pastor replaced the old one who had been so succesful in gaining the confidence of the townspeople. The new man was not so successful and at same time Presbyterian Churches adopted a policy of self-help for their rural churches. The people as a whole are very poor, and were not sufficiently interested to give the necessary help, so the church gradually closed down its services and school.

4. Chinese Temples

There are altogether ten temples in the town, five 795
in the northern section, and five in the southern. All of the them are inactive, and there is only one monk who lives in a small room, and watches one of the temples. The large number of temples, and their rich ornament, now decaying, give us an idea of their power and prestige in the past history of China.

At present the two largest temples are being 346
utilised by the school and the self-government associa- 178
tion. In most cases in China it will be found that the temples are the only public buildings which are available to serve the needs of the institutions necessary for the life of the town, and everywhere one finds old temples which in the past had tremendous power in the lives of the people, being used to house schools and public offices. Then we see the decay of 779
the temples and the lack of interest on the part of the 178
people it seems as if Buddhism is tottering, and that left to itself it will gradually die as a power in the peoples' lives, but the drastic measures taken by the